/162 cont./

439 neighboring Aymara villages to dispose of their small cheeses directly and specially to sell pig fat /163/ /Figure 2 appears here//164/ which, after cheese, is their most important export. They undoubtedly trade wool, although I was not able to obtain any precise information on this matter. I only ascertained that pieces of cloth started in a neighboring village were given to Čipaya women to be

464 finished. Formerly some Čipaya would go to hire themselves out as workers in the "salitreras" (exploitation of nitrates) of Tarapacá.

[190] They returned with some knowledge of Spanish and new tastes. This stay-away from home had the result above all of opening their eyes to their poor condition and to make them discontented. Since the nitrate beds have been abandoned, nothing remains to draw the Čipaya outside their "bare plain."

433 439 The crisis of overproduction which rages over the whole world upset the economic life of the Čipaya. The low quotations for tin on the Stock Exchange, or the New York exchange, led to the closing of the mines, the departure of the laborers, and the sale of cheese at a loss. The Aymara no longer come to Chipaya to stock up on cheeses, and the latter accumulate in the round huts and there is no alcohol or coca for festivals. By virtue of the economic cohesion of all humanity the Čipaya themselves are also overproducing, and their present distress is the sister of the one which constricts the hearts of the great proprietors of wheat fields.

648 These particulars show us that in spite of their apparent isolation, these Indians maintain constant relations with the outside world, and that the fossilization of this tribe is not as total as one might conclude from their material culture.

224 Hunting. Hunting and fishing play only an insignificant role in the life of the Čipaya. In all, for game they have a few herds of vicuña which make their appearance in the neighborhood of the village, water birds which abound in the numerous lagoons which cut their pastures, and toxo, a kind of small rodent a little

[262] larger than a rat. Posnansky (1) asserts that the latter constitutes the principal food of the Čipaya.

[Text continues on p. 151]

/178 cont./

286
294
[113]

1. Rosen (Eric von), Archaeological researches on the frontier of Argentina and Bolivia in 1901-1902. Stockholm, 1904. Pl. III. Fig. 1.

[197] Like the latter, it is a rather crude imitation of old Spanish models. In Chipaya it was always a man who used this loom, while those of the native type were strictly reserved for the women. The designs of the cloth produced on these treadle looms very much recall those of our mills:: those with stripes, chevrons, and squares and of a dark color oscillating between grey, black, or brown. These materials are only used for cut garments, or European in origin, such as pants and jackets.

286
531 /179/ The textile art of the Čipaya is fairly poor, inferior even to that of the Uro of Ancoaqui. We have already seen that the ornamentation of the different pieces of their national costume is limited to white borders or stripes of two or three colors. Most of
[197] their coca bags are hardly more varied in their decoration with the exception of a few rather small ones in bright colors which are a faithful imitation of the coca sacks which are widespread among the
286 Aymara. The few rare Čipaya fabrics which have designs are them-
197 selves also nothing but bad copies of current Aymara models. The lack of initiative and experience of the Čipaya women is so great in this respect that they will hardly weave pieces of material with such a decoration however uncomplicated unless the latter have been begun in a neighboring Aymara village. They continue them exactly as a little girl who has been made a part of the work. These lessons in weaving given to the Čipaya women by their neighbors of a different race is a peculiar example of the way in which cultural exchanges between tribes can come about. I must add that the fabrics,
[464] the weaving of which the Aymara entrust to the Čipaya women do not remain the property of the latter, who work on them only as laborers and badly paid ones at that.

I /163 cont./
*651 hiring themselves out for a year. And this livestock, which is
*648 taken when they go to Potosí, is apportioned out in the distribu-
433 tion according to what each one in that subdivision /parcialidad/
I
*651 has, and sometimes the livestock of someone and that person will
*648 not go, and for others the reverse, so that, when it is understood,
657 the system which they have among them has an accounting and a
433 reason and is very exact, for even when they are dealing with one chuco of corn or with two pounds of wool, we see them make different portions when they divide it up, for it is a marvelous thing to see the diligence which they apply in order to insure that no one takes more than his share. I would regard it as very rash to consider changing a system which is so generally in use among new people, for which reason I wish to conclude with the distribution which the repartimiento of Pava /pava/ has made on four different occasions in my presence. These Indians were
I
[162] taxed 11,000 pesos in silver, assayed and marked, without count-
U ing the other matters of food and cartage and sown land con-
[162 tained in the tax, and there must be, according to the old count
286 of the first inspection, more than 4,000 Indians, although there
464 is no doubt but that many concealed themselves, because the fishermen, who are what they call huros, cannot be counted and there are a great many of them, and even outside of their lands there are more than 1,000 of them normally hired out to make cloth. Of the huro Indians of this type, there is no doubt but that these are the best of all. I set forth the example in this
I
[631] repartimiento /164/ because there are three subdivisions /parcialidades/, one of these huro fishermen, who must be more than half, and some want to say two-thirds. The others are
U called casayas, and the other subdivision /parcialidad/ is cura
[651] Indians, from all of whom, in order to divide these 11,000 pesos, there assembled about 30 principal Indians and quipocamayos, who are their accountants, or marcamayos, and, when they start off, their representatives keep upon the ground the stones and grains of corn and beans by which they keep count by their customary system. In the end, in less than three hours time, before me,